way, is to ask that God would substitute disorder and confusion for that perfect and universal order which is the very foundation of all society and civilisation and progress and human happiness.

When we pass from the human to the animal, from the moral to the unmoral world, pain seems a necessity in the process of evolution. Wallace, the enthusiastic disciple of Darwin and himself a celebrated British naturalist, who died so recently as 1913, clearly points out the errors involved in estimates like Tennyson's and Huxley's of the volume and intensity of the woes of the animals. Says he, " The popular idea of the struggle for existence entailing misery and pain on the animal world is the very reverse of the truth. What it really brings about is the maximum of life and the enjoyment of life with the minimum of suffering and pain. Given the necessity of death and reproduction—and without these there could have been no progressive development of the animal world, it is difficult even to imagine a system by which a greater balance of happiness could have been secured."

When what is called the struggle for existence has been proved to lead not to the deterioration but

to the improvement
of life—to the greatest abundance of the
highest kinds -erf
life possible in the circumstan-ces, it will
have been vindicated
and shown to have been a means to secure
such ends as a
wise and benevolent Being would
entertain.

Again, goodness is evolved from pain
more richly than
'from any other source. Says Dr. Martineau
<(The truest
piety is to be learned only in the school of
suffering; and
strange to say, its usual characteristic is a
certain brightness
and restfulness of spirit, free from the
plaintive tones of
painless religion ; its faith is not shaken,
but confirmed by
the shock. It is the observer that
whimpers, while the
victim sings " though He slay me, yet will I
trust in Him."

Further, perpetual prosperity seems
never to fail to breed
selfishness in the heart, and the battle
with difficulty seem